THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCXXVIII.—DECEMBER 1, 1862.

Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

Century Fifteenth.

The principles of the true church of our Lord and Saviour, are such as the world will ever hate. They are so directly opposed to its carnal pride,—so condemnatory of a worldly policy,—and they so effectually strip the creature of all fancied merit,—that they excite first the disgust, and then the hostility of "the carnal mind, which is emnity against God." And this hostility ever has been, and ever must be in proportion to the fidelity with which those principles are held and propagated. If, in any quarter, they are diluted by an expediency that aims to please man,—or if they are qualified by a compromising spirit,—then the hatred ceases, because the world gains by the compromise, and has no longer any reason to find fault. The church and the world then have become too friendly to fall out, and they consent to walk together because they are agreed. But let these principles be held in their primitive purity, and spread with a zeal proper to those who are appointed to be "workers together with God," then the same spirit of hate that pursued the Saviour until it had nailed him to the tree, will follow his faithful people even unto blood.

The history of the fifteenth century abundantly confirms the accuracy of these remarks, in the persecutions of the Lollards both in England and on the Continent. The celebrated John Huss, of Prague, in Bohemia, was among the first who suffered. He was solemnly expelled from the communion of the Romish Church in 1410, and on July 6, 1415, he was burnt alive. In his dying moments he gave noble proof of love to God, and of confidence in the final success of the gospel. He was soon followed by his firm, but somewhat timid friend and companion Jerome, who also met his death in the flames on May 30, 1416. He, too, expired with fortitude, glorying in God. The next victim was a pious lady, named Catherine Saube, who was burnt to death at Montpellier, in 1417, "for being," as Chassanion states, "of the mind of the *Albigeois*, in not believing the traditions of the *Romish* church, and had the same thoughts concerning infant baptism." These he explains to be, that the *Albigeois* "did not reject this sacrament [baptism], or say it was useless, but only counted it unnecessary to infants, because they are not of age to believe, or capable of giving evidence of their faith."

In England the same spirit of deadly persecution prevailed, and the true followers of Jesus had to encounter a similar

fate with their continental brethren. So early in the century as 1401, or shortly after, Mr. William Swinderby, who was a preacher of note among the followers of Wickliffe, died at the stake in Smithfield. Fox, the martyrologist, explains that this was in accordance with the act of a "certain parliament held at London, in which it was decreed that whoever shewed themselves favourers of Wickliff, who at that time were called Lollards, they should be apprehended; and if they obstinately persevered in that doctrine, they should be delivered over to the bishop of the diocese, and from him committed to the secular magistrate." Mr. Swinderby had been the companion of a Mr. Walter Brute, who, it appears, was a gentleman of property in the diocese of Hereford, but whose active zeal for the pure gospel exposed him to the charge of "heresy," and of "keeping conventicles." One of his doctrines was that *faith ought to precede baptism*, which by implication meant that infants, because they could not believe, ought not to be baptized. As Mr. Swinderby, the martyr, was long his companion and fellow-labourer in the truth, and an admitted Lollard, it follows, almost demonstrably, that he too denied infant baptism, or, in other words, that he was a Baptist.

But notwithstanding this fiery trial through which the saints of God were appointed to pass, the gospel continued to spread abroad, to the great alarm of the Romish Church in England and Europe. Henry, then archbishop of Canterbury and primate of all England, held a convocation of the clergy in London, in which, among other things, they "ordained" "that our fellow-brethren, our suffragans, &c., *twice every year, at least*, do diligently enquire for such persons as are suspected of heresy; and that in every such their archdeaconries in every parish wherein is reported any heretics to inhabit, they cause three or more of the honestest men and best reported of, to take their oath upon the holy evangelists, that, if they shall know or understand any frequenting either in privy conventicles, or else *differing in life or manners* from the common conversation of other Catholic men, or else that hold any either heresies or errors, or else that have any *suspected books in the English tongue*, or that do receive any such persons suspected of heresies and errors into their houses, &c., they make certificates of those persons in writing, with all the circumstances wherewith they are suspected, to the said suffragans or archdeacons," &c., &c.—(Foxe, book v). But stringent and severe as these particulars must have been, they are mild and harmless compared with the bull of Pope Martin, issued about five years after, in which every epithet of scurrility and abuse, even to the most vulgar malignity, is employed against the Wickliffites or Lollards of that period. It would disgrace these pages to insert that infamous bull in detail, yet a quotation or two must be submitted for the reader's information:—"But lately, in divers parts of the world, but especially in Bohemia, and the dukedom of Moravia, and in the straits adjoining thereunto, certain archheretics have risen and sprung up, not against one only, but against divers and sundry documents of the Catholic faith, being land-lopers, schismatics, and seditious persons, fraught with devilish pride and wolfish madness, deceived by the subtlety of Satan, and from one evil vanity brought to a worse;—who, although they rose up and sprung in divers parts of the world, *yet agreed they all in one*, having their tails, as it were, knit together,—to wit, John Wickliff, of England; John Huss, of Bohemia; and Jerome, of Prague; of damnable memory, who draw with them no small number to miserable ruin and infidelity." The bull proceeds to direct that these heretics and their followers be searched out, "by what name soever they are known, which shall presume otherwise to teach, preach, or observe, touching the most high and excellent, the most wholesome and super-admirable sacrament of the blood of our Lord Jesus Christ, *or else of the sacrament of baptism*," &c. And having discovered these heretics, then this merciful effusion of the Romish vicar of Christ, and his loving representative upon earth enacts:—"Let the receivers also, and favourers, and defenders of such most pestiferous persons, notwithstanding they neither believe, favour, nor have devotion towards their errors, but haply shall receive or entertain such pestiferous persons because of earthly affection or friendly love; besides the punishment due unto them by both laws, over and above the same punishment by competent judges, be so

afflicted, for such heinous acts of theirs, and with so severe punishment excruciated, that the same may be to others in like case offending, an example of terror." Such were the "tender mercies" of this *earthly* head of the church. Could a perfect savage or a callous barbarian have done worse? Yet such was the Pope of that day, and such is Popery in every age.

The Waldenses of this century were equal sufferers. In the valley of Prajela, which was filled with these pious people, multitudes were driven to the mountains and perished amidst the snows of a severe winter, by being frozen to death. In 1488, large numbers, who had hid themselves in caverns, were suffocated, the clergy and soldiers having blocked up the mouths with faggots, and set them on fire. Above three thousand persons were thus destroyed, a large number of them being women, with above four hundred children in arms. The inhabitants of Merindol suffered a similar fate; for where, in one village, they took refuge in a barn, it was fired, and every person perished in the flames.

In Spain, the followers of Christ found no more mercy than elsewhere. Here Jews and Christians were equally the victims of the brutal zeal of Ferdinand and Isabella, the former being driven from the kingdom. "Most writers affirm that there were 170,000 families who departed; others say there were 800,000 persons." Such was the religion, in the perverted hands of a degenerate priesthood, of him who commanded, "Love your enemies; do good to them that hate you."

The Emperor Maximilian presented a noble contrast to the malignant spirit of Rome and Spain. He boldly declared to Henry III., of France, that princes who tyrannize over the human conscience, attack the Supreme Being himself in his most sacred prerogative. Riding out one day in his carriage, with his physician Erato, and lamenting the religious contentions of mankind, he asked the physician what sect he thought came nearest to the simplicity of the apostles. Erato replied, "I verily think the people called Picards." The Emperor added, "I think so too." These Picards were Baptists, for, equally with the Waldenses, they re-baptized; or, in other words, they did not regard infant baptism to be a valid baptism, and, consequently, they re-baptized all who entered their community. They were the Baptists of that period, and, under Maximilian, they enjoyed full liberty of conscience. The celebrated Erasmus says the same of the followers of John Huss, that "*they admit none until they are dipped in water*, and they reckon one another without distinctions of rank, to be called brothers and sisters." Indeed, both Huss and Jerome are credibly reported to have taught the doctrines of the Anabaptists, and to have insisted on faith as indispensable to baptism. This, in all probability, was the true reason for the vindictive hate with which they were pursued by the emissaries and agents of the Pope of Rome. Of all truths, that is most dreaded by Popery, that makes the saint to depend upon *character*, and not upon the priest.

But for faithful witnesses, such as the Lollards, Picards, Waldenses, &c., the truth of God, humanly speaking, must have perished from the earth, and the manly Christianity of the New Testament have degenerated into a system of idle mummeries and senseless ceremonies. John Foxe correctly depicts the absurdities of the Papists, when he says of them that, "in the sacrament of baptism they are to be be reproved, not only for adding to the simple words of Christ's institution divers other new found rites and fancies of men, but also where the use [practice] of the old church of Rome *was only to baptize men* [*i.e.*, adults], they also baptize bells, and apply the words of baptism to water, fire, candles, stocks, and stones, &c." Were these silly and pernicious innovations to be endured without a protest? Were the pledged followers of the Redeemer to stand by, and tacitly sanction this impiety by their connivance? Or were they not bound to "come out from among them—to be separate, and touch not the unclean thing?" Every generous emotion, every chord of affection, and all the promptings of honour, unite in the affirmative, and to award the noblest admiration to those who, at the hazard of all that was dear in life, maintained the truth of God in opposition to the Man of Sin.

It lies beyond the province of this brief history to trace these persecutions of the church of Rome up to their most obvious causes, or it could easily be shown that the worst errors of that Church

commenced in a *slight* departure from the simplicity of the gospel. Small in its beginning, religious error widens with a fearful rapidity, until the boundaries of truth are totally lost in the dim and dismal distance, and the hapless adventurer finds himself the sport of every unknown and dangerous current. Hence the solemn importance of a "STRICT" adherence to gospel truth, even in comparatively little things. The pride of innovation was the early and most powerful element in forming the Man of Sin. It began in the love of distinction, and culminated in the blasphemous claim for the Pope, that "he who carried the keys of eternal life and eternal death, was the vicegerent, not of a mere man, but of the true God, on earth; to whom God had committed the government of the kingdom of heaven." This blasphemy was proclaimed in solemn convocation at St. Paul's, London, in the fifteenth century.

Pride and vice usually travel together, for the one having thrown off moral obligation, by a departure from the fear of God, gives boldness to the other, even to the defiance of the fear of man. The corruptions of the clergy, those unfeeling persecutors of the Lollards, prove this beyond the possibility of question. "The monks," says Dr. Henry, "in rich monasteries lived more fully, and even more delicately than almost any other order of men in the kingdom. The office of chief cook was one of the great offices in these monasteries, and was conferred, with great impartiality, on that brother who had studied the art of cookery with most success. He instances the cook of Croyland Abbey, "*who, prompted by the love of God and zeal for religion* (!), had given forty pounds (£400 of present money) for the recreation of the convent with the milk of almonds on fish-days." The historian proceeds to describe the gluttony and drunkenness which were converted into religious ceremonies by the celebration of "glutton-masses," as they were called, five times a-year. The church became a tavern, and a scene of the most riotous intemperance. "The priests and people of different parishes entered into formal contests, which of them should have the greatest glutton-mass, *i. e.*, which of them should devour the greatest quantities of meat and drink, in honour of the holy Virgin." — (Henry's History, vol. 10.) Archbishop Morton (1490) charged the Abbot of St. Alban's, among other enormous crimes, with having "turned all the modest women out of the two nunneries of Pray and Sapwell, and filled them with" females of another sort. Concubines were kept by the monks with a shameless publicity, and society was demoralized by their wicked example. Such were the men who rejoiced over a burning Lollard who, among other things, believed that faith should always precede baptism.

The discovery of the art of printing gave to this century a distinction such as no other could boast. One Laurentius Coster, keeper of the Haerlem Cathedral, is believed to have first conceived the idea in 1430. The knowledge of the art spread to Germany, Italy, France, and other countries in a few years. William Caxton, mercer and citizen of London, having acquired the art on the Continent, set up the first printing press in England at Westminster, in 1473, and when, in the following century, the Holy Bible was *printed* (for hitherto it had been *written*), then Popery received a blow, from the effects of which it never can recover, whatever may be its final struggles. To Him who, in his gracious providence, gave this blessed Book to the British people—to him be the glory for ever and ever. Amen.

A.

SERMON OF AN EJECTED MINISTER.

[The following are fragments of a Farewell Sermon, preached Aug. 17, 1662, by Rev. R. Adams, one of the two thousand ejected ministers, whom the Act of Uniformity deprived of their pulpits.]

[THE text is Phil. iv. 9:—"Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you."]

What the particular reason of my choice of this scripture this day is, if you compare my present station with the intent of the apostle in these words, you will

easily understand. These words of the apostle, being part of the close of his Epistle to the Philippians, are his *valediction* or *farewell* to them. It is not unknown to you that I must now be parted from you; and I have pitched upon this Scripture to be the close of my twenty years' ministry among you.

God hath sent me among you to be a builder, and I have chosen this text to be a hammer to fasten and drive home those nails of instruction and consolation which I have been so long endeavouring to enter into you.

God hath sent me among you as a fisherman, and I have chosen these words to be as the closing of the net. Behold! once more the net is spread, and I am now making my last draught; and oh that it may have the same good speed as Peter's last had! Luke v. 6. It would then pay the charges, though the net break.

God hath sent me among you as an husbandman, to plough and to sow, and I am now come to cover what hath been sown. What is my aim in preaching, let it be yours in hearing. O that both preacher and hearers might heartily join in this desire—this once more, God speed the plough!

[After explaining, enlarging on, and applying the text in a very powerful way, this servant of God, in conclusion, speaks of his *deprival* in the following manner:]

The most glorious morning hath its evening: the hour is come wherein the sun is setting upon not a few of the prophets; the shadows of the evening are stretched forth upon us; our day draws, our work seems to be at an end. Our pulpits and our places must know us no more.

It is not a light thing for me, brethren, to be laid aside from the work, and cast out of the vineyard of the Lord, and it must be something of weight that must support under so severe a doom.

I know there are not a few that will add to the affliction of the afflicted, by telling the world 'tis their own fault—they might prevent it if they would; whether this be so or no, God knoweth, and let the Lord be judge. Blessed be God, whatever be, this is not laid to our charge as the reason of our seclusion—either insufficiency or scandal.

You are not ignorant what things there are imposed on us as the condition of our continuing our ministration, which, how lawful and expedient soever they seem in the judgment of many, yet have the most specious arguments that plead for them left me utterly dissatisfied in my conscience about them.

I must profess, before God, angels, and men, that my non-submission is not from any disloyalty to authority, nor from pride, humour, or any factious disposition or design; but because I dare not contradict my light, nor do anything concerning which my heart tells me the Lord says, Do it not.

After all my most impartial inquiries,—after all my seeking counsel from the Lord,—after all my considering and consulting with men of all persuasions about these matters, I find myself so far short of satisfaction, that I am plainly put to this choice—to part with either my *ministry* or my *conscience*. I dare not lie before God and the world, nor come and tell you I approve, I allow, I heartily consent to what I neither do nor can; but must choose rather that my ministry be sealed up with my sufferings, than lengthened out by a *lie*. Through the grace of God, though men do, yet my heart shall not reproach me while I live. But however, though I must no longer act as a minister, I shall, through the grace of God, endeavour peaceably and patiently to suffer as a Christian.

I should, to testify my obedience to authority, have become all things to all men, to the uttermost that I could with any clearness of heart; but since *matters* stand so that I must lose my place or my peace, I cheerfully suffer myself to be thrust off the stage.

And now, welcome the cross of Christ, welcome reproach, welcome poverty, scorn, and contempt, or whatever else may befal me on this account. This morning I had a flock and you had a pastor; but now behold a pastor without a flock—a flock without a shepherd. This morning I had a house, but now I have none. This morning I had a living, but now I have none.

Beloved, I am sensible of many weaknesses and disadvantages I am under, which may render a suffering state the harder to be borne. Help me by your prayers; and not me only, but all my

brethren also, with whom my lot must fall. Pray for us. Pray—

1. That God would make our silence speak, and preach the same holy doctrine that we have preached with our lips.

2. That he would give supports answerable to our sufferings;—that he who comforteth those that are cast down will also comfort his servants that are cast out.

3. That, according to our earnest expectation and our hope, as always, so now also, Christ may be magnified in us, whether it be by life or by death.

And thus, brethren, I bid you all farewell.

THE IMMUTABILITY OF CHRIST.

By John Brown, A. M.

"Jesus Christ, the same yesterday, and to-day, and for ever."—Heb. xiii. 8.

One would suppose the meaning of this passage from the authorized version to be, that Jesus Christ was "the end of the conversation," or, the object of the faith of those of whom the apostle speaks in the preceding verse. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to day, and for ever."

The grammatical construction of the words in the original, however, will not admit of this meaning. For, the word ἔκβασιν, rendered "*end*" (ver. 7), being in the accusative, does not agree in case with the words Ἰησοῦς Χριστός ("Jesus Christ"), and therefore cannot be the antecedent to them. But the terms Ἰησοῦς Χριστός (*Jesus Christ*), being in the nominative, commence a new sentence, and affirm (the verb ἐστι being understood) that "Jesus Christ is the same yesterday, and to-day, and for ever."

The words which we have translated "them which have the rule over you," are more properly rendered "your *guides*" (in the margin, "Remember your *guides*"). He is not speaking of living pastors, but of those who were dead; and therefore the present tense ought not to be used, as in the English version. The word ἔκβασιν, rendered "*end*," signifies a going out, or an egress (1 Cor. x. 13, Greek Test.), and the word ἀναστροφὴν, rendered "*conversation*," and used in construction with it, signifies conduct, deportment, or mode of life. The meaning of the whole expression, τὸν ἔκβασιν τῆς ἀναστροφῆς ("the end of their conversation"), is, the close or issue of their deportment, *i. e.*, *upon earth*. The whole passage might be thus translated: "Remember your guides, who have spoken unto you the word of God: whose faith imitate, considering the issue of their manner of life. Jesus Christ is the same yesterday, and to-day, and for ever."

The apostle is led to make this observation about the immutability of Christ by the law of *contrast*. He had been exhorting the believing Hebrews to venerate the memory and imitate the faith of those holy men who had "fed them with knowledge and understanding,"—to consider the close of their deportment in this world—how peacefully, how triumphantly they died. And the thought of human mortality and change in the case of their former leaders, leads him to think of the *immortality* and *unchangeableness* of Christ, which he states in a distinct and independent proposition. As if he had said, "Your former leaders are dead—their lips are silent in the grave; but Jesus never dies. Jesus Christ is the same yesterday, and to-day, and for ever."

The expressions "yesterday, and to-day, and for ever," comprehend all time; "yesterday" referring to the time past, "to-day" to the time passing just now, and "for ever" to the time yet to come. The doctrine of the text therefore is, that Jesus Christ is essentially and immutably the same from the beginning to the end of time.

I. "Jesus Christ is the same yesterday, and to-day, and for ever," in his *Divine nature*. In his human nature he could not, strictly speaking, be said to be im-

mutable. As a man, he passed through all the changes, bodily and mental, that are incident to humanity. He was born; he "grew in wisdom and stature;" he was subject to hunger, and thirst, and pain; he died, was buried, and rose again. Considered as a man, he was subject to all the changes that are common to other men. But in his Divine nature, he is essentially and immutably the same, "without variableness or the shadow of turning." This great doctrine is solemnly declared by God himself, in Psa. cii. 25—27, which Paul quotes and applies to Christ in Heb. i. 10—12:—"And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but THOU ART THE SAME, AND THY YEARS SHALL NOT FAIL." These words prove Jesus Christ to be the self-existent, the independent, the immutable God. Hence in the Old Testament he is often styled JEHOVAH:—"This is the name whereby he shall be called—JEHOVAH our righteousness." Jer. xxiii. 6. Now the Hebrew word Jehovah comprehends all time, past, present, and future. And as all time centres in God, it is employed as the distinguishing name of the DIVINE BEING:—"I am Jehovah; that is my name." Isa. xlii. 8. But this name is given to Jesus Christ, and therefore Jesus Christ must be the EVERLASTING GOD. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. i. 8; xxii. 13.

II. "Jesus Christ is the same yesterday, and to-day, and for ever" in his offices—we notice particularly the *priestly* office. The priesthood under the former dispensation underwent a continual succession of changes. The law of the Levitical priesthood was that of hereditary descent. Thus Aaron died, and Eleazar his son was consecrated in his stead. Eleazar died, and was succeeded by his son, and so on. The priesthood thus descended in an unbroken line from father to son, each taking the place of his predecessor, so that, as the apostle says, "they truly were many priests, because they were not suffered to continue by reason of death; but this man," viz., the Lord Jesus Christ, "because he continueth ever, hath an unchangeable priesthood." Jesus is the true Melchisedec—"without father, without mother, without descent, having neither beginning of days nor end of life." His priesthood has neither beginning nor end.

III. "Jesus Christ is the same yesterday, and to-day, and for ever," in all the acts of his priesthood—we notice more particularly his sacrifice and intercession.

1. His sacrifice is always the same in point of value. The merit of his blood reaches backwards to the beginning, and forwards to the end of time. It reaches backwards to the beginning:—"Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are *past*," *i. e.*, the sins of the people of God under the former dispensation. Rom. iii. 25. "And for this cause, he is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the *first* covenant," *i. e.*, the old dispensation, "they who are called might receive the promise of eternal inheritance." Heb. ix. 15. Such is the merit of the blood of Christ, that its efficacy reaches backwards to the fall, so that Abel obtained possession of the heavenly inheritance as truly on the ground of that blood, as did the dying thief who was crucified by his side. Hence he is said to be "the Lamb slain from the foundation of the world," Rev. xiii. 8. Not actually slain, but slain virtually—slain in the Divine purpose and in the Divine promise—symbolically slain in all the sacrifices of the legal dispensation—slain in such a sense as to be the meritorious ground of forgiveness from the beginning.

And as the merit of Christ's sacrifice reaches backwards to the beginning, so it reaches forwards to the end of time. This idea is brought out in Heb. x. 19, 20:—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say his flesh, and having an High Priest over the house of God, let us draw near with a true heart." This passage teaches us that it is the privilege of all believers to enter the heavenly holy

of holies, as it was the privilege of the Jewish high priest to enter the earthly, —that Christ is the "way" into the heavenly holy of holies, "which he hath consecrated for us,"—that this way is a way of *sacrifice*; it is "through the vail, that is to say his flesh," viz., the crucified body of Jesus, symbolized by the rending of the vail of the temple at the crucifixion, —and that this way is always accessible; it is "*a new and living way*," or, according to the import of the original, "*a way new slain and living*." As Christ is a Lamb slain from the foundation of the world, so he is always "*newly slain*." As his blood was virtually shed from the beginning, so it is, as it were, always *newly shed* or "*living*"—always fresh and lively, as if it were flowing warm from his heart. This sentiment is admirably expressed by the evangelical and pious poet, *Cowper*:—

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more."

2. His intercession is always equally efficacious. Though Jesus did not *formally* enter on his work of intercession until he ascended to the right hand of God, yet it is plain he did intercede for his people even before his incarnation. In the Book of Psalms we have several specimens of his intercession *before* he was manifested in the flesh. See Psa. xl. 16; xlix. 6, 7, of which he is the undoubted Speaker. In John xvii. we have a specimen of his intercession *during* his manifestation in the flesh, in what is called his intercessory prayer. And he is now entered upon his proper work of intercession in *heaven*. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever* liveth to make intercession for them." Heb. vii. 25. Jesus Christ is the same yesterday, and to-day, and for ever in his intercession.

From this subject we may draw the following practical inferences:—

1. The text administers consolation to the *bereaved*. This was partly its primary intention. Friends die, but Jesus ever lives. "Jehovah liveth; and blessed be my rock, and let the God of my salvation be exalted." Psa. xviii. 46.

2. The text administers consolation to the tempted. First, Because the love of Christ is always the same. He loved his people from eternity. "Yea, I have loved thee with an everlasting love." Jer. xxxi. 3. And he loves them to eternity. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 35—39. Secondly, Because he ever lives to intercede. "I have prayed for thee, that thy faith fail not." Luke xxii. 31.

3. The text administers consolation to seeking sinners, because he is always the same in his disposition to save. "All that the Father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." John vi. 37.

4. The text administers terror to the impenitent, because as he is always the same in his disposition to save those who come to him, so he is always the same in his determination to punish those who disobey. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the *wrath of God abideth on him*." John iii. 36.

ELECTION.—No. 1.

VERY few, even of divines, understand election, and a large number more do not care to understand it at all. There are few indeed who sit down to their Bibles and ask, "Now what does the word of God teach about election?" Some hear it denounced by Arminians, and others listen to its caricature by *modern* Calvinists. The former do not believe in it at all, except as a system in which men elect themselves; and the latter, that is, *modern* Calvinists, believe it to be a doc-

trine, but not one in fifty can give "a reason for the hope that is in them."

What, then, is election? Why not look at it boldly, and ask, Is there such a doctrine? Or, in other words, Has the blessed God a chosen people on earth? Or is there now, as there was in former ages, "a remnant according to the election of grace?"

Suppose we say, No, there is not; then it follows that God has an election in one age, but not in another;—that he exercises discriminating grace at one time, but not at another. This, in plain terms, means, that in one age he selects a people —"a chosen people," but in another age he does not. At one period he will specially interfere to secure an election according to grace; but that, in another age, he will leave it wholly to mankind to elect themselves.

What, then, according to this scheme of things, becomes of the character of God? One thing in a given age, but quite the contrary in another. Choosing a people for himself in one period, but in another leaving them to choose themselves. Can this be like God? Is such a changeable course at all consistent with the character of Him who has declared—"I, the Lord, change not?"

And what, according to such a versatile system, becomes of the gospel of the ever blessed God? What, with such a changeling adventure, shall give security of its final success? Who can pledge that, *with no distinct and determinate purpose*, it may not fairly die out and perish from among men? What is there, apart from an election by the special grace of God, to ensure its promised success? Among men, every difficult enterprise requires *a presiding mind* to control the details, and to superintend the management, otherwise a failure is invited by this very neglect. And shall the glorious gospel, opposed as it is and ever has been by the world, the flesh, and the devil, whose united hate labours in every age to drive it from the earth,—shall this gospel, with its priceless blessings, in pardon, in regeneration, in justification, sanctification, and everlasting life, be left without a presiding power adequate to ensure its triumphs, and abandoned to a reckless chance? Surely this cannot be admitted for one solitary moment. Surely this cannot be the "covenant, ordered in all things and *sure*."

And what, according to this vague scheme of the Arminians, becomes of the work of the ever-blessed Spirit? If he, as they affirm, may be baffled, resisted, and defeated;—if, after having begun the good work, he may be driven from that work, and leave it a prey to the father of lies, then what pledge does even his gracious work afford of everlasting life? Plainly that work, as these Arminians say, may amount to nothing at last; but, ignominiously driven from his own undertaking, he, though the Eternal Spirit, may be compelled to look on his Divine work of grace as a scene of ruins, where the worst spirits of the universe rejoice and triumph, having obtained the victory even over the Infinite Source of grace and power. Can this ever be? Shall the hosts of hell be permitted thus to triumph?

The subject of election, therefore, demands a careful examination, and in future papers it will be presented in these pages in the following order:—1. *The nature of election.* 2. *The moral necessity for election.* 3. *Its practical character and final issues.* The first paper will appear in the number for January next.

D. P.

Fragments and Choice Sayings.

BORN IN A MANGER.

Now the evangelist saith there was no place in the inn, they had no room to refresh themselves: for the innkeepers took only those which were able to pay for their good cheer; they would not meddle with such beggarly folk as Joseph and Mary his wife were. And here we may learn, by ensample of Joseph and Mary, to take all things in good part, and be content with poverty and miseries. Let us follow their ensample. We read not that they grudged or murmured against God; but they were content to take all things in good worth, though they could get never a lodging in the whole city.—*Bishop Latimer.*

A Page for the Young.

A BIBLE DICTIONARY FOR YOUNG PERSONS.

(Continued).

2 Chronicles.—This important book carries forward the sacred history to the year 610 before the time of the Redeemer, and contains some of the most interesting and remarkable events to be found in the inspired page. We beg our young readers to notice a few of them.

1. There is a full account of the splendid reign of Solomon, who was an eminent type of the Lord Jesus Christ. This is given in the first nine chapters, and should be studied with great care, especially chapter vi., which records the fine and comprehensive prayer offered by Solomon at the opening of the temple.

2. The reign of the foolish Rehoboam is next given, in chapters x. to xii. By his reign two things are taught; first, that kings should study the good of their people, and not oppress them (chap. x. 14—19); and secondly, that when nations depart from God, he will punish them for their disobedience (chap. xii. 1—9). Rehoboam did evil "because he prepared not his heart to seek the Lord." ch. xii. 14.

3. The reigns of Abijah, Asa, Jehoshaphat, and a number more, from chap. xiii. to chap. xxviii., afford numerous proofs that God will punish sinners and bless the righteous, at all times and among all men. Before him, princes are but men, and if they follow wickedness, their sin will find them out.

4. Then comes the reign of the good Hezekiah, whose history shows us what prayer can do. After having reformed the kingdom (chaps. xxix. to xxxi.), he was wickedly attacked by the king of Assyria, who insulted Jehovah, the God of Israel (chap. xxxii. 15). At such a time of danger, Hezekiah did not consult his armed men, being convinced that it was "better to trust in the Lord than to put confidence in man." He took the case to God, as will be seen by referring to Isa. xxxvii. 14—20; and it is evident, at ver. 36 of the same chapter, that his prayer did more to save the kingdom than had he fought any number of battles. If kings of the present day were like Hezekiah, they would put more confidence in prayer than in men of war.

5. Fifty-seven years after Hezekiah, the youthful Josiah, his great grandson, ascended the throne. He was but eight years of age when he became king, but he feared God, and was blessed in his reign. Although so young, he gave himself to the work of God with all his heart, and laboured hard to correct the evil which his wicked grandfather, King Manasseh, had wrought. God prospered him abundantly, as he ever will all those who set their hearts to do his will.

Then follow the destruction of Jerusalem and the temple, with the overthrow of Judah (chap. xxxvi. 1—21). God had foretold this above 800 years before by his servant Moses (Deut. xxviii. 49—52), and now it came to pass. How true it is that "God is not mocked." Gal. vi. 7.

DEATH-BED OF JOHN JANEWAY.

A short time before his death, he said, "Come, let us lift up our voice in praise. I shall in a few hours be in eternity, singing the song of Moses, and the song of the Lamb. I shall presently stand upon Mount Zion, with an innumerable company of angels, and the spirits of just men made perfect, and Jesus the Mediator of the new covenant. I shall hear the voice of much people, and be one among them who say, 'Hallelujah! Salvation, glory, and honour, and power, be unto the Lord our God!' Methinks I stand, as it were, with one foot in heaven and the other on earth, and by faith I see the angels waiting to carry my soul to be for ever with the Lord in glory."

Soon after he breathed his last on earth, and rose triumphant to his much-loved heaven.

Answers to Questions, and New Questions for the young will be given in the number for January.

Correspondence.

MR. M'VICKERS, AND THE BAPTIST IRISH SOCIETY.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—I think "An Hibernian" in this month's magazine has not put the saddle on the right horse, if, indeed, he ought to have done so at all. Mr. Mc Vickers was engaged for some time most successfully as the agent of the Baptist Irish Society, and I believe is now highly esteemed in that Committee. But it appears that, from conscientious views, he has recently withdrawn his services from that Society, though not from the work it is the object of that Society to promote. I am quite at a loss to discover what there was inconsistent in the Baptist Irish Society availing themselves of the former connection, experience, and success of their late agent in giving to him the share he so recently had in the Association of the Baptist Churches in Dublin, though he then differed with them as to the scriptural mode of operation. It is true, sir, if Mr. Mc'Vickers had declared in his printed circular referred to by H., that a vital change had taken place between him and the Baptist Irish Society, so that he could not consistently unite with them, then indeed, there might have been some reason (though by no means conclusively so) in charging him with inconsistency; but his having taken the share he did in the proceedings of the Association is conclusive that he did not so consider it. But, sir, does H. forget that almost every week Baptists, Independents, Wesleyans, and Churchmen are united on one platform, advocating the cause of the Redeemer at their several annual meetings. Would H. wish to see this bond of Christian brotherhood broken up, or would he charge inconsistency on the individuals thus united? I am not now a member of the Committee of the Baptist Irish Society, and know not that you will have any communication from them on this subject. It was my happy privilege for many years with Ivimey, Pritchard, and some succeeding years after these worthies had entered into their reward, to be a constant attendant on the Committees and to take an active interest in its welfare. It was also my privilege to be with the first of those who proposed to one of our earliest auxiliaries connected with the church of which I was a member, that one-third of its funds should be appropriated to the Baptist Irish Society, and you know, sir, I was amongst the first friends who assisted in establishing the magazine which I am glad to see so much improving under your editorship. Is it then, to be thought egotistic in me, with these former associations now to feel anxious for a Society that has done and is still doing so much good, and for which I now feel as deeply interested as ever I did, though by reason of eighty-two summers having passed over my head, I cannot actively take the part I did in past years with so much delight?

To prevent the injury I feared from the letter of your correspondent "Hibernian," I have thought it my duty to ask you to allow this to appear in the next *Primitive Church Magazine*, and of your doing so I have no reason to doubt. I am, my dear Sir, yours affectionately,

WILLIAM BOWSER.

Catherine Court, London.
November 10, 1862.

[The one point in question appears to be this, whether a good brother who leaves an existing Society on the ground of objecting to that and similar organizations, is quite the man to advocate the interests of such a Society. "An Hibernian" thinks not, hence his recent letter. That he intended an injury to the *Baptist Irish Society*, we by no means believe, or his letter would not have appeared in the pages of the *Primitive Church Magazine*.—ED.]

STRICT BAPTISTS.

Can Strict Baptists conscientiously celebrate the Supper of the Lord with the unbaptized?

To the Editor of the Primitive Church Magazine.

SIR,—In a tract entitled, "The Practical Tendency of Mixed Communion," the following statement occurs—"The Strict

Baptist cannot conscientiously celebrate the Supper of the Lord with the unbaptized." This statement seems to involve much more than what is usually called *strict* communion, as generally understood, viz., refusing to admit the unbaptized to communion with a Baptist church. It is usual for a communion service to be held in connexion with the Evangelical Alliance gatherings. Can a Strict Baptist "conscientiously" join in such a service? Can a Strict Baptist "conscientiously" hold office as pastor or deacon, or retain his membership of a church that admits the unbaptized to the Supper of the Lord?

Suppose a Baptist church adopt open communion, either as an occasional or general practice (as is done sometimes for the sake of securing a popular pastor, who is opposed to strict communion), can the Strict Baptist, in that case "conscientiously" continue in the fellowship of that church? or can deacons holding Strict Baptist principles "conscientiously" continue to hold office in that church?

I shall be obliged, Mr. Editor, if you will favour me with replies to these important questions. It strikes my mind very forcibly that, if "the Strict Baptist cannot conscientiously celebrate the Supper of the Lord with the unbaptized," no Strict Baptist can conscientiously be a member of, much less hold office in a Baptist church that admits the unbaptized to the Supper of the Lord. By all means let us have consistency in the maintenance of all the principles which we regard as involved in "the faith once delivered to the saints." We have known Strict Baptist pastors and deacons holding office, and Strict Baptist members continuing in the fellowship of open communion churches. Is this right? Is it consistent? We trow not. Perhaps, Mr. Editor, you will give give us your mind in this matter. Yours,

A Baptist Minister.

[Replies to the questions in this letter may be given in the *Primitive Church Magazine* for January.—Ed.]

Poetry.

ON ANTICIPATING THE CLOSE OF 1862.

Roll on, old Time,—thy days and years
Are pages writ with human tears;
And all thy flying hours below
Are spaces filled with human woe.

What year, since thy swift flight began,
Has proved an unmixed boon to man?
Where, downwards from the mighty flood,
Have thy fleet steps been free from blood?

On what fair spot has lovely Peace,
With olive-wand, bade discord cease?
And where, while joyful tribes adore,
Have nations learned to war no more?

Where, all around, on guilty earth,
Has nature shown a second birth,—
A new and sacred life within—
A freedom from the curse of sin?

Where, since thy wing, O Time, was spread,
Have nations failed to mourn their dead?
And the loud cry of murderous fray,
In love-born echoes, died away?

And where, among the realms around,
Can fruits of faith and love be found,
Bracing a nation's heart to be
His throne, who suffered on the tree?

Alas! alas! old Time,—thy reign,
Has been—is now,—the rule of pain;
And, turn us where we may below,
Thy pages teem with sin and woe.

Come thou, O Prince of earth and time;
Come forth in all thy power sublime;
Roll back the clouds that hide thy face,
And shine in all thy truth and grace.

How long, how long, thou Saviour-Lord,
Shall groaning nature wait thy word?
Come in thy might, all things restore,
And guilty Time shall be no more.

Manchester. William Stokes.

Reviews.

An Exposition upon the Second Epistle General of St. Peter. By the Rev. T. Adams, Rector of St. Gregory's, London, A. D. 1633. Revised and corrected by James Sherman, [late] Minister of Surrey Chapel. Edinburgh: James Nichol. London: James Nisbet and Co. 1862. Pp. 899.

The works of Thomas Adams have been

too little known. We say this, being quite convinced that, as a practical writer, he holds a very high place among the Puritan divines. If he had not the profundity and learning of an Owen, or the calm majesty of an Howe, or the deep pathos of a Sibbes, yet he had more of point, and frequently more of power than either of those well-known theologians. Though he possessed the logical faculty in but an imperfect degree, and evinced no great ability in arguing from given *data* to some distant conclusion, yet, in numerous instances, he conducts his reader to the same conclusion, without the intervening process of a tedious argumentation. And while he did this, he possessed the rare ability of convincing his reader of the solidity of his conclusions, although he did not lead him through the circuitous route of a dry logical deduction. Owen was a writer for scholars, Howe for the intellectual, Sibbes for the tender and the timid, but Adams for *the people* at large. In him there is more to feed the popular mind generally, than can be found in any of his more celebrated cotemporaries.

The present portly volume will confirm this view of Adams in the judgment of all who may give it a careful perusal. It abounds in doctrine, experience, and practice, in most happy proportions, and cannot be read without imparting solid edification to every reader. The acquaintance which Adams had with Scripture was both minute and accurate; hence he confirms all his main positions by inspired authority that places doubt at defiance. Did space permit, this could be shown in a number of important particulars, from which our readers would discover the exquisite skill with which this author compares "spiritual things with spiritual," in the inculcation of great gospel truths. As this cannot be done, we select a passage or two, that the reader may judge for himself of the practical excellence of this fine old Puritan divine. In replying to the common objection, that election makes a man careless in his religious walk, he says, "Doth God tell me I shall never know mine own election without piety of life? Then if I neglect piety, I make myself incapable of assurance. I am sick; I fain would know of the physician whether I should live or die. He tells me that, if I refrain such unwholesome diet, and take such a prescribed course, I shall live. If Eve fly to the forbidden fruit, she is sure to die for it. My father hath determined that I shall be his heir. He will not tell me so much in express words, yet gives me a sign how I shall know it—by observing him with obedience. So God elects some men to be his heirs; this purpose he conceals in his own bosom, yet allows them certain signs and remonstrances whereby they may apprehend it,—as faith in Christ, obedience to the gospel, &c. If we obey his will, and prove those effects of election in our consciences, we make that sure to ourselves which was sure before in his decree through Jesus Christ."—p. 118.

On peace of conscience through the blood of Jesus, the author has the following scriptural remarks:—"Well yet, though we cannot be saved by our book (by our own conscience), nor by the other books (the registry of our iniquities), yet there be two books of comfort for us, and by them we desire to be tried. The first is the book of life—God's eternal decree for our election, that sacred and immutable record, out of which never was any name rased. The other is the book of the Lamb, and the shedding of his blood upon our souls. This book is not of a dark print, hard to read; but a fair, large manuscript; the leaves of it pure, untainted flesh; the letters, blood; the pens that wrote it, thorns and scourges; the clasps, nails; the binding, wood; the name of it, Jesus of Nazareth; the contents of it, mercy and eternal salvation. If my conscience be at peace with me, I am not condemned yet; if this book be afforded me, I shall not be condemned at all. O Lord, we humbly confess that there is no vein in us which is not full of the blood of thy Son, whom we have crucified, and crucified again, by multiplying many, and often repeating the same sins; that there is no artery in us which hath not the spirit of error, the spirit of lust, the spirit of giddiness in it, 1 Tim. iv. 1; Isa. xix. 14;—that there is no bone in us which is not hardened with the custom of sin, and nourished with the marrow of sin; that there be no sinews, no ligaments which do not tie and chain sin and sin together; that our fantasy [imagination] is in labour with the study and invention of sin; that our memory is tenacious of nothing so much as sin; that with delight it revolveth the remembrance of sin; that all these sins are upon record in those books which thou hast ordained for that purpose. Yet, O gracious Father, there is a book which abrogates all these; and, as the sanctuary had the end in the temple, and the temple in Christ; so all these books have their end in the book of the Lamb, if thou please to write our names there. There, O merciful God, write them—in that book of satisfaction to thee and of redemption to us; and write the assurance of it in the present book of our conscience, the copy of that blessed original; that when the day of judgment shall come, and all books are opened, nothing may be found in ours but the righ-

tecousness of thy dear Son and our sweet Saviour, Jesus."—p. 672.

But while Adams could write with such scriptural accuracy on the doctrines of the gospel generally, yet whenever he ventures on baptism, no Puritan or other writer was ever more loose and wayward. His system, as a Churchman, blinded his eyes whenever he approached the Jordan, and there he saw all things in a mist. How else can we account for the following unmeaning statement?—"And as there came a voice to Christ from heaven—'This is my beloved Son, in whom I am well pleased;' so doth God the Father secretly speak to the baptised infant—'Thou art my beloved child, with whom (though before I was angry) I am now well pleased. Before, thou wast a child of wrath—an heir of perdition; but now thou art my son; this day have I begotten thee.' Psa. ii. 7."—p. 109. We are surprised that a divine of Adams' character should indulge in such senselessness, and so seriously misapply the word of God. A more glaring misappropriation of Scripture we never met with in the whole course of our reading.

But the following is even worse, if that be possible:—"It pleaseth the Lord to admit infants to baptism, though they be not able to answer for themselves. And as it was in his justice to impute my sin to my child to make it guilty, so it pleaseth his mercy to take my faith for my child to make it holy."—p. 333.

Now, not to insist on the total absence of Scripture proof for such a dogma, we need only ask, What, then, is the future condition of those who die in infancy, but whose parents have no faith at all? Are they for ever lost? Is there any humane man on earth who will maintain such a monstrous doctrine? But if they are not lost, then it follows that they are saved *without faith in the parent;* and the dogma of Adams thus falls to the ground.

Yet, with these exceptions, we strongly recommend this Exposition to all our ministers, Sunday-school teachers and others, assuring them that, when Adams keeps away from the water, he never goes beyond his depth.

Cause and probable Results of the Civil War in America. By WILLIAM TAYLOR, of California. London: Simpkin & Co. Pp. 30.

We are not at liberty, in these pages, to discuss any purely political question, such as the one which this well-written and candid pamphlet brings under our notice. Yet the author deserves all the praise that an honest intention can merit. He says in his preface, "I am a native of the Shenandoah Valley, Virginia; spent twenty-eight years of my life in the South, and have since spent thirteen years in extensive explorations through nearly all the free states, from the Atlantic to the Pacific, and am, therefore, quite familiar with the facts which I here respectfully submit." The testimony of such a man must be more valuable and reliable than all the "leaders" that issue from the mighty London.

As the following exhibits a stern and appaling fact, we intreat our readers to "read, mark, learn," with all care, the testimony of such a witness.

"At a series of religious meetings in the state of Maryland, about three years since, I heard a pro-slavery preacher, descanting on the blessings of slavery, say to an old slave, 'Uncle Joe, how much better you are off, now that you are getting old, to have a good master to provide for you and take care of you, than you would be if you were free!' (a leading question). 'O yes, massa, I doesn't belong to any ob de underground railroads. I is very well contented.' Coloured testimony, under the ban of pro-slavery influence, is not allowable in court, but such as that is considered by the uninitiated as quite unanswerable in favour of slavery. That day, I happened to be left alone in the house with "Uncle Joe," and, without designing to draw him out at all, I said to him, 'Uncle Joe, are you acquainted with Jesus?' 'O yes, massa, I knows Jesus.' 'You find him a good friend of yours, don't you?' 'O yes, massa, my best Friend. He is de only Friend I's got.' 'Have you a family?' 'Yes; I has a wife.' 'Is she going to heaven with you?' 'Yes, massa; she prays every night and morning, and is trying to serve the Lord.' After a little pause, seeing the old man trembling and weeping, I said to him, 'Uncle Joe, what's the matter?" He wept some time before he could command the power of utterance, when he said, 'Oh! when that preacher to-day was talking about his little child that he saved from drowning, I thought my heart would have busted, for it fetched home to my heart my own poor children. I had a wife and eleven daughters. Most of my daughters were grown up, and my life was wrapped up in dem.' Then he broke down in his narrative, and wept aloud. Recovering self-possession, he proceeded, saying, 'One day, unbeknowns to me, old massa sold my wife and all my children to the nigger-driver, and he drag dem all away from me, and take dem off to de South, and I never heard tell of them since. O my God, I thought it would have killed me—I wanted to die. I could have followed dem to de grave, and rejoiced that they were

gone home, for I believe they were prepared; but to be taken away to be used and abused by white men, I am afraid I shall never meet dem in heaven. Oh, it breaks my poor heart to think of it!' The poor old man groaned and wept for nearly half-an-hour, when, hearing some one coming in, he dried up his tears, and disguised, as usual, the crushing feelings of his heart."—pp. 20, 21.

Without pledging ourselves to either side of the *political* question, we can only recommend our readers to peruse this well-timed pamphlet, and judge for themselves.

Simple Questions and Sanitary Facts, for the use of the Poor. London: William Tweedie, 337, Strand. Pp. 210.

This is a singular, but important book. It treats of almost all imaginable things, from rain, snow, and hail, to the Turkish bath; and from thunder in the heavens to the effect of tea and coffee on the human system. Yet, with such an astounding array of subjects, it contains most useful advice, suited to all classes in the community, but especially to that of our industrious fellow-citizens; and we heartily hope for it a wide circulation.

Arbitration and a Congress of Nations as a Substitute for War, &c. By JOHN NOBLE, Jun. London: H. J. Tresidder, 17, Ave Maria-lane. Pp. 39.

This production is creditable to a young man, and promises a useful future. On such a subject, originality is nearly an impossibility, yet, if these pages contain no new aspect of this great and growing question, they present it in a pleasing and cogent form, eminently adapted to convey conviction to every reader.

BRIEF NOTICES.

The Word made Flesh: a Sermon. By WILLIAM CROWTHER. London: James Paul, 1, Chapter-house-court. Pp. 24. Whatever Mr. Crowther produces is worthy of a most attentive perusal, and this sermon, though on a disputable point, will amply sustain his reputation.

The Little Gleaner and *The Sower*, for August, September, and October. These are small "monthlies" for the little folks, published by Houlston and Wright, at one penny and an half-penny per month. They contain some very excellent pieces, but the style is scarcely simple enough for the young. The editor is evidently an able man, but his mode of thinking and expressing himself is too scholastic for any youthful "gleaner" to find many handfuls in his field. A little more plainness will be an improvement.

The Freeman Picture is the best yet sent out. It is beautifully finished, and will adorn any habitation in which it may find a place.

Intelligence.

Foreign.

NORWAY.

[THE following letter was received some time ago by a gentleman in the North, but a little delay has not reduced its interest.]

Lauroig, in Norway.

DEAR SIR,—Excuse this semi-annual communication. Isolated in this corner of the world, these (soon) five years away from the society of my own dear people, and labouring under many disadvantages, I feel the need of their sympathy: wherefore I use this expedient. As my last told of a good prospect for this year, I am happy to relate that this is so far realised that we have had a blessed seed-time, and if God is pleased to give the increase, we shall have a good harvest. We endeavoured to commence the year with prayer, and the Lord gave some of his children a spirit of prayer, and we were united twice a week, and experienced many blessings indeed. But as the clergy of the State Church got to know this, they forbade their people to come to our prayer-meetings. But as we continued to go to *their* prayer-meetings, and prayed with them there, the clergy and others got them to break up their own meetings, and the union prayer-meetings were thus given up.

This was in February. Since that time I have travelled much, and the Lord has indeed opened a door of utterance unto me to speak the mystery of Christ. My first tour was to Christiana and Eidsvold, in March. There a Baptist, a sailor, who was converted in America, laboured the first part of the year, and the Lord blessed this means to the conversion of about fifty precious souls, and there was great joy in that place. I was in these places a month, and

held above thirty well-attended meetings for preaching, and many prayer-meetings. Coming home from there, I soon set out for a tour north, as far as Bergen. The first place I visited was Kragero. There I stayed about eight days, and had a meeting every day. On Sunday I had three. From there I went to Christiansand, where I stayed four days, and had a meeting every day; then to Stavanger, and had likewise meetings with the Fri Church in the town, and with another, ten miles in the country. Coming to Bergen, at the request of the friend who wrote for me to come thither, I found them on board of a ship, the evening before they were going to sail for America at four o'clock in the morning. Desiring to improve the last opportunity, I asked them or spoke to them about having a meeting in the evening on board, to which they gladly assented, and, with the permission of the captain, I preached the word to them, the other passengers, and many others present. I stayed in all seven days in Bergen, and preached every evening, and on Lord's-day twice. This is the largest town next to Christiana, in Norway. Here is a door open for the word of God, as also in all the other places which I visited.

Again, as I returned through Langesund, Porsgrund, and Skien, I had a meeting every day's evening. The whole land is open to us, yet thousands of precious souls are perishing for the want of the word preached to them.

Now the sum of my labour, from Jan. 1 up to June 30, is—1040 miles travelled, 113 sermons preached, led in 34 prayer-meetings, distributed 5950 pages of tracts, 219 visits to ships and families, sold 30 Bibles, 35 Testaments, and 16 other books, 47 ditto given away. Thus you see that the Lord has graciously given opportunity to sow the word of life. The average attendance at the meetings has been about 50. But hitherto I can report no conversions, baptisms, or churches, or Sunday-schools organized.

Well, for this I have laboured, for this I pray, and wait patiently for the precious fruits. But you, perhaps, may say, What has become of the fifty reported to be converted at Eidsvold? and were there no believers among those where you laboured, and who keep the ordinances as they were delivered to us? or did you not teach them about these things? I answer: I hope that the converts live yet spiritually, and, with reference to the others, I believe that some, if not many, know and desire to keep the ordinances. But the circumstances in this country are singular. Imagine that it is but to the Fri Churches, or through them, that we have access in general. Now if any among them see the truth with regard to baptism, they wish to stand in the old connection, as there are no Baptist churches to unite with; and when I have been asked to baptize such, I have not done it, because I believe that, when I cannot do a thing right, it is better not to do it at all. In this difficulty, I need and wish your sympathy and advice, as you have to combat the same evil in England (the open communionism). I desire, therefore, an interest in the prayers of all the children of God who love the truth as it is in Christ. Yours cordially,

F. S. RYNKER.

Scotch.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND (THE HIGHLANDS AND ISLANDS).

THIS meritorious, hard working, and useful Society, continues its important work with undiminished earnestness and zeal. It employs twenty-three missionaries, six of whom are labouring in Shetland, two in the Orkney Isles, seven in other islands, and the remainder in the Highlands and other parts of Scotland. The reports from several of these worthy men are most cheering, and all are full of encouragement. Evidently they are not labouring in vain in the Lord.

We should have been happy, had our space allowed of extracts from these reports, but as we cannot do this, we strongly recommend our readers to obtain a copy of the annual report and read it for themselves. It will do them real good. The Secretary, Mr. H. D. Dickie, 3, Ann-street, Edinburgh, would gladly forward a copy by post, on application to him. It records an important work in an equally important part of our kingdom.

ELGIN.

The Annual Tea Meeting of the Baptist church was held on the evening of Oct. 30, when we realized the happiness of being knit together in the bonds of love and peace. The reports by the pastor and managers were most cheering. During the year, twenty six have been added by baptism, and we deemed it advisable to elect two additional deacons. The Sabbath-school has considerably increased. Mr. Macfarlane, our pastor, conducts a Bible-class, every Monday evening, for young men and women, which is producing much good. Our chapel is now out of debt—a fact that increases our comfort while listening to a full and free gospel

message. Our sentiments are making progress, and not a few are enquiring after the good old paths.

A STRICT BAPTIST.

Welsh.

ABERDARE.

THE first church in this place recently commemorated its Jubilee by a series of most interesting services, during which a large number of brethren were engaged. The church now contains 1031 communicants, and the Sunday-school numbers 1345 attendants. Since the settlement of Mr. Price in 1845, it has dismissed 484 members to form other churches. They now amount to 17 churches, with a membership of 3096, and Sunday-schools containing 3691 attendants.

Metropolitan.

KINGSGATE CHAPEL, HOLBORN.

AN interesting service was held here on Sept. 10, to commemorate the Jubilee of Mr. H. Crasweller's membership with the church. The pastor, Mr. F. Wills, presided. The reminiscences of the occasion threw them back into the past, when Mr. Ivimey was pastor; and the allusions to that devoted and faithful man, as well as to others, were of a very touching character. A suitable testimonial was presented to Mr. Crasweller, who acknowledged his obligations in a suitable address; and, after appropriate speeches by the pastor and other brethren, the meeting closed.

DACRE PARK CHAPEL, LEE.

THE Third Anniversary of the settlement of Mr. J. E. Cracknell, was celebrated on Oct. 2, by a well attended tea meeting and a public service. Messrs. C. Eastwood, G. Buckingham, J. E. Cracknell, W. Norton, W. Palmer, W. Alderson, J. S. Anderson, and T. M. Whitaker took part in the speaking business on the occasion. A purse containing twenty sovereigns was presented to Mr. Cracknell, whose services in the Dacre Park interest appear to have been highly blessed.

SOHO CHAPEL, OXFORD STREET.

THE fourth Annual Meeting, commemorative of Mr. Pells' settlement as pastor, was held on Tuesday, Nov. 4. About 260 friends partook of tea, after which the chapel was crowded to excess. Several ministerial brethren were present. Mr. Pells, in his opening address, stated that peace and prosperity were still, through the Divine blessing, maintained in their midst. One valuable deacon had been removed by death during the past year; the six surviving ones were in harmony with the pastor and church. 177 persons had been received into the church during Mr. Pells' four years' pastorate, and the present number of members was about 320. During the evening, appropriate addresses were delivered by brethren Milner, Wyard, and Bloomfield, on important scriptural subjects. Mr. A. Peet, of Tring, and Mr. J. Griffith, of Hayes, commenced and concluded with prayer. At the close, a collection was made for the distressed Strict Baptists in Lancashire, amounting to £17, to which several small sums have since been added. Other efforts are about being made in the Sabbath-school for the same object.

Provincial.

NORWICH.

FIRST ANNIVERSARY OF THE BAPTIST CHURCH, GILDENCROFT.

TWO able sermons were preached at the Gildencroft Baptist Chapel, on Sunday, Nov. 9, by Mr. S. Collins. On Tuesday evening, about 200 sat down to tea, after which a public meeting was held, the pastor, Mr. C. H. Hosken in the chair. In his opening address, he stated that this being the first anniversary, the church was in its infancy. Yet though born in a tempest and cradled in a storm, without the maternal care of a parent church, and left to shift for itself as soon as it was born, it had grown and doubled its size in *one year*. Messrs. T. A. Wheeler, R. Govett, M. A., H. Wilkinson, J. J. Kempster, S. Collins, J. M. Kerridge, J. J. Hosken, W. Robinson, and J. Dearle, gave appropriate addresses. As the erection of a chapel is intended, as soon as a suitable site can be procured, Mr. Wheeler moved a resolution commending the church to the generous sympathy of Christian friends in Norwich and elsewhere. Messrs. Collins, Kempster, and Wilkinson also encouraged the pastor and people in this important work. It was truly a delightful and edifying meeting.

BAPTISMS.

LONDON: *Soho Chapel, Oxford-street.*—On Lord's-day evening, October 26, Mr. Pells, the pastor, preached to an overflowing congregation, after which he baptized three persons upon a profession of their faith in the Lord Jesus Christ.

ACCRINGTON: *Bethel Baptist Chapel,*

Barnes-street.—On Wednesday evening, Oct. 22, a baptismal service was held in connection with the above place of worship, in the Particular Baptist Chapel, Bridge-street, Accrington, kindly lent for the occasion; when a discourse was preached by our venerable brother Harbottle, from the words, "Else what shall they do which are baptized for the dead?" 1 Cor. xv. 29; after which Mr. Harvey, of Leigh, baptized three of our female friends in the name of the triune Jehovah. The service throughout was of a most solemn and impressive character, and it was good to be there. S. S.

SOHAM, CAMBS.—On Lord's-day morning, Nov. 2, we held a delightful baptismal service. Our pastor, Mr. Robinson, baptized three disciples, after a baptismal address from our brother, Mr. J. Smith, Jun., of Newmarket; and Mr. Smith baptized the young person whom he adopted as his daughter in Ireland, when preaching there eight years ago, for the Evangelical Alliance. These were all received into the church at the Lord's-table in the afternoon.

DEATHS.

ON Nov. 21st, 1862, at his residence, 18, Northampton-square, JOHN BOX, Esq., for upwards of thirty years gratuitous Secretary to the Aged Pilgrims' Friend Society.

MRS. MARY BUTTERWORTH, of Newhallhey, near Rawtenstall, on Sept. 23, in her seventy-first year, and was interred at the Baptist Chapel, Goodshaw, on the 27th; her pastor, Rev. A. Nichols, of Sunnyside, officiating on the mournful occasion.

Mrs. Butterworth was the eldest member of the church at Sunnyside, having been baptized on June 9, 1838, by Mr. Nichols, and then joined the church at Goodshaw. In the formation of the infant cause at Sunnyside, in 1847, she became one of the founders of the church and "a mother in Israel."

In 1818, she was left a widow, with four small children entirely dependent upon her own exertions, one of whom only now lives to mourn the loss of an affectionate mother. Under the blessing of God, she was enabled to place herself in comfortable circumstances in a worldly point of view; and, as a Christian, she stood high in the estimation of the whole church. Her consistent and orderly character, concern for the prosperity of Zion, and deep interest in the welfare of her pastor, endeared her to the hearts of numbers, as the long train of mourners at her funeral sufficiently testified.

She was very firm in her doctrinal notions, the sufferings, death, and righteousness of Christ being her only hope.

In conversation during her illness, she said that, if anything should be said in reference to her, she was "a sinner saved by grace;" and the night before her death she said to her pastor, "I know my resting-place; 'I know whom I have believed,'" &c.

On Lord's-day, Oct. 19, a public tribute was paid to the memory of the departed, in a sermon from John xiv. 28:—"If ye loved me, ye would rejoice, because I said, I go unto the Father"—to a very large and deeply affected auditory, in the Baptist Chapel, Sunnyside, by Mr. Nichols. The service was both solemn and impressive.

RECEIVED FOR BAPTIST EVANGELICAL SOCIETY.

PER REV. D. CRUMPTON.

Lockwood	12	0	6
Milnsbridge	0	2	6

Wainsgate.

Mrs. Henry Mitchell	0	10	0
Miss Mitchell	0	10	0
Miss Cousin	1	0	0

After Sermons.

Homerton (Mr. Palmer's)	7	10	3
Notting-hill (Mr. Williamson's)	4	11	0
Woolwich (Mr. Box's)	5	10	0

PER REV. A. SPENCER.

Collection, Long Preston	2	7	9
Mrs. Tayler	0	10	0
Rev. A. Spencer	0	10	0
Miss Holgate	0	5	0
Mr. Robert Clarke	0	1	0
Mr. Robert Crow	0	1	0
Mr. William Shutt	0	1	0

RECEIVED FOR BAPTIST TRACT SOCIETY.

Mr. Russell, Montrose	D.	0	10	0
Mr. Le Riche, Camden-town	S.	0	10	0
Mrs. Amos, Kentish-town	S.	0	10	0
Mr. W. J. Haines, Southwark	S.	1	0	0
Collection at Bishop Stortford, after Sermons by the Secretary		2	10	6
Mr. W. Pope, Stoke Newington	S.	0	10	0
Ditto	D.	0	6	3
Mr. A. T. Bowser, London	S.	0	10	0
Rev. A. Spencer, Long Preston	D.	0	5	0
Major Campbell, R.A., Woolwich	S.	0	10	0
Mr. Thompson Oliver, Sunderland		1	0	0

Printed by JOSEPH BENSON, 25, Banner Street, in the Parish of St. Luke, in the County of Middlesex, and published by ARTHUR HALL and Co., 26, Paternoster Row, in the Parish of St. Faith under St. Paul's, in the City of London.—MONDAY, DECEMBER 1, 1862.

INDEX.

PAGE

A Bible Dictionary for the Young 110, 159, 207, 228, 374
A New Heart 96
A Noble Youth 16
A Soul pleading with God 155
Advice for all God's People 76
Albert, the Prince, Death of 17, 94
All the Gospel, and not a part only 14
Anabaptists 252
Ancient Churches, List of 237
An Evil Heart of Unbelief 4
An Important Enquiry 37
An Interesting Discovery 71
Associations, the 213
Association, North-western 164
——— Northern 165
Atonement, C. Williams on the 208

Baptisms 24, 47, 72, 95, 118, 119, 168, 192, 215, 239, 264, 281
Baptist Evangelical Society 94, 140
——— Nrthrn. Branch 116, 239
———Tract Society 142
———Irish Association 237
Baptists, History of, Century 7 ..... 1, 25
——— 8 49
——— 9 73
——— 10 97
——— 11 145
——— 12 169
——— 13 217
——— 14 241
——— 15 265
——— in the United Kingdom 47
"Baptize," English Translation of 134
Berean, the 61
Bible, how to use it 88
Black Bartholomew 59
Box, Mrs. Elizabeth, Obituary of 239
Brief Notices 41, 63, 64, 91, 136, 137, 183, 211, 235, 236, 259, 260, 279

Catholics in England and Wales 72
Christ coming in the clouds of heaven 249
———, the Fulness of 30, 55
Christianity among the Karens 212
Church-meetings, No. 2 10
Churches, Ancient, List of 237
Communion, Open 158
Confidence in God 253
Consequences of Socinianism 182
Correspondence 37, 62, 88, 112, 133, 134, 182, 208, 231, 256, 275
Covetousness opposed to Contentment, &c. 7
Creeds, Use of, &c. 106

Death, an awful one 167
———bed, a sad one 86
———of Prince Albert, Lines on the 17
———, to the Believer 158
Deaths 24, 47, 72, 95, 119, 168, 192, 215, 240, 264, 282
Delighting in God 60
Driver, Rev. John, Obituary of 10

Election, No. 1 272
Ellison, Mr. John, Obituary of 87
——— Exclusion from Accrington Church 113, 134
England, Ancient Baptist Churches in 237
——— and Wales, Catholics in 72

PAGE

Enquiry, an Important one 37
Evidence, Scripture Rule of 81

Faith, the, once delivered to the Saints 193
Fidelity to Gospel Truth 35
Förster, Mr., Letters from 43, 64, 260
Fragments 13, 14, 35, 36, 60, 85, 109, 132, 158, 181, 206, 227, 253
Freedom, spiritual 179
Freewill 227
——— and Faith 85
Fulness of Christ, the 30, 55

Grisellda, Mr., in England 261
——— Letters from ... 41, 65, 91, 137, 188
God in Christ 79, 104, 171
——— our Keeper 139
God's Choice of the Poor 123
Good Advice to all God's People 76
Gospel Truth, Fidelity to 35

Hallelujah, the Heavenly 246
Harvey, Miss Catherine, Obituary of 62
Hear and Meditate 14
Heirs of Salvation 28
History of Baptists, &c... 1, 25, 49, 73, 97, 145, 169, 217, 241, 265
How to use the Bible 83
Humility 38

I must attend the Prayer-meeting 14
Important Counsels to Young Members 11
Infants, Salvation of 109
Inspiration, Verbal 33
Intelligence.
Foreign—Africa, South 45, 183, 190, 211
America 24, 45, 96, 164, 280, 283
Burmah 211
Canada 213
Ceylon 44, 65
China 212
Denmark 43, 64, 260
Domingo 182
France 68
India 117
Japan 30
Madagascar 23
Norway 67, 279
Prussia 95
Saxony 41, 91, 120, 137, 188, 261
Sweden 262
Turkey 68
Ireland 43, 68, 117, 164
Metropolitan 23, 69, 94, 115, 116, 191, 215, 263, 264, 281
Provincial—Accrington 264, 281
Bacup 116, 167
Bedford 168, 264
Blindmoor 168
Borough Green 167, 168, 214, 239
Bristol 95
Bromyard 24
Buckland, St. Mary 239
Bury, Lancashire 166
Cloughfold 191
Coseley 166
Devonport 46
East Mersea Island 239
Haslingden 34, 118

INTELLIGENCE *(Provincial) continued.* PAGE

Heywood 215
Hill Cliff 168, 215
Kingston-on-Thames 24
Latchford 72, 119, 239
Laxfield 168
Lee, Kent 191, 281
Liverpool 95
Long Preston 168
Lumb 119
Manchester 47, 70
Middlesborough 166, 263
Millwood 95, 168
Needingworth 23
Newcastle-on-Tyne 69, 191
Norwich 23, 192, 281
Ogden 47, 167, 239, 264
Rickford 264
Ringwood 168
Salendine Nook 46
South Shields 70
Sunnyside ... 47, 72, 118, 168, 168, 215, 239, 282
Uley 95, 192
Wainsgate 166
Waterbarn 119, 237
West Bromwich 24
Windsor 119, 168
Scotch 46, 95, 164, 168, 280
Welsh 281
"Is your faith as strong as that, Mother?" ... 254

JAPAN, the Great Britain of the East 36
Justification 138, 149
Juvenile Missionary Society 46

KAREIS, Christianity amongst 212
Knowledge of each other in heaven 109
Königsberg, Baptisms at 95

LINDSAY, Mr. J. B., Obituary of 184
List of Ancient Baptist Churches 237
Lourdes, a wonderful Miracle at 68
Lutheran Clergy persecute the Baptists 41, 95, 139

MACQUARIE, Mr. Charles, Obituary of 111
Manoah's Wife the best Reasoner 52
Marriages 24, 72, 192
Missing at the Prayer-meeting 227

NAPOLEON conquered 86
Needingworth, New Chapel at 23
Nonconformity 179
Northern Association of Baptist Churches 164
North-western 165

OBITUARIES 16, 62, 87, 111, 160, 184, 239
Ogden, new Chapel at 167
Open Communion 156

PHARISEES and Publican 134
POSTSCRIPTS 24, 96
Prayer and its Encouragements 226, 253
——hearing God, the 58
Protestantism in France 68

QUESTIONS for the Young 86, 110, 159, 207, 228

RANSOMED, the, coming to Zion 173
Receipts for Baptist Evangelical Society 48, 72, 96, 119, 120, 144, 192, 216, 240, 264, 282
——Tract Society 48, 72, 96, 120, 144, 192, 216, 240, 282
——of thirty-four Societies 167
Recognition of Mr. C. H. Hosken, at Norwich 23
Remarks on Texts of Scripture 205
Repentance and Faith 227
REVIEWS:
Adams' Puritan Divines 22, 38, 90, 113
——on Peter 276
Bartle's Sacrifice of Christ 258
Brooks' Pictures of the Past 40
Brown's Aids to the Divine Life 18, 40, 135, 211
Carson's Heresies of the Plymouth Brethren 188
Conant's meaning, &c., of *baptizein* 21
Congregational Martyrs 90

REVIEWS *(continued).* PAGE

Cracknell's Gospel Ordinances 211
——Christian Love 260
Evans' Early English Baptists 257
Hall's Cross-bearing 156
——Holy Catholic Church 188
Haverfield's Fugitive of the Cevennes Mountains 68
Hinton's Strictures on Godwin 234
Historical Papers 90
Lindsay's Mode, &c., of Baptism 161
Medhurst's Prompt Obedience 41
——Streams from Lebanon 161
Noble's Arbitration, &c. 279
Odling's Decrees of God Vindicated 135
Oliver's Hope on, &c. 68
Orton's Light for those who grope in darkness 162
Puritan Divines 21, 38, 113, 160, 232, 257
Scott's Incense for the Family Altar 235
Sibbes' Works 160, 232, 257
Simple Questions and Sanitary Facts 279
Slater's Vision in the Isle of Patmos 234
Stock's Handbook of Revealed Theology ... 89
Stokes' Arminianism and Calvinism 91
Taylor's Civil War in America 278
——Scraps and Crumbs 113
The Baptist Handbook for 1862 22
The Bunyan Library 89, 187, 257
The Eclectic Review 64
Theodosia Ernest 19
Tracts for the Thoughtful 209
Walters' Duties, &c., of Baptists 208
Williams' Word of Wisdom 187
Righteousness, the Lord our 132
Romanism in Belfast 68
Rules for Tract Distribution 215

SANCTIFIED, preserved, and called 222
Scripture Rule of Evidence, &c. 81
Season of Refreshing 108
Self-denial 227
Sermon of an Ejected Minister 208
Socinianism 132
Spiritual Freedom 179
Strict Baptists, Education among 133
Sunday Schools 42
——Sermons 166, 215, 237
——are they not abused? 88

THE Immutability of Christ 270
The Sinner-Woman 221
"Thy Will be done" 109
Tomlinson, Ann, Obituary of 160
Translation of *baptize* 134
Trinity, the 85

United Kingdom, Baptists in 47
Use of Creeds and Articles of Faith 106

"VAIN Thoughts" 127
Verbal Inspiration 83

WHAT a little Tract can do 61
Which was the Christian? 110
Why cast down? 206

YARWOOD, Mr. Joseph, Obituary of 235
Young Members Counselled 11
—— PAGES FOR ... 15, 36, 61, 86, 110, 207, 228, 254
—— Questions for 86, 110, 159, 207, 228, 254

ZION Chapel, Bacup 118, 167
Zion, the Ransomed coming to 173

POETRY.

"Arm, Warriors, Arm!" 134
Close of 1862 276
Hymn for the Sabbath Morning 230
Lamb of Calvary, slain for me 38
Lines on the Death of Prince Albert 17
My God 112
Simplicity and Humility 38
The Cross, the Test of Love to Christ 63
The Glorious Future 184